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LUCIFER.

THE LIGHT-BEARER.

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CROSS AND CROWN.

'Tis weary watching wave by wave,
And yet the tide heaves onward;
We climb, like corals, grave by grave,
That pave a pathway sunward;
We're driven back for our next fray
A newer strength to borrow,
And where the vanguard camps today
The rear shall rest tomorrow.

Tho' hearts brood o'er the past, our eyes
With smiling futures glisten;
For, lo! our day bursts up the skies—
Lean out your souls and listen!
The world is rolling freedom's way,
And ripening with her sorrow;
Take heart—who bear the cross today
Shall wear the crown tomorrow.

—*Wm. Lloyd Garrison.*

"Purifying" the Tenements.

These paragraphs concerning "tenement house purification" are being put into type in the last days of August, 1901, after a year of religious, political, and so-called moral agitating and crusading, after a year of threatening and raiding, and nearly two months after the new tenement house law was expected to go into effect in New York. "Was expected," I have said, but that statement needs modification; probably no observing man of affairs had any expectation that the anti-vice part of the law would be enforced generally; I do not know even that it was enacted in order to be honestly enforced—I should say, rather that I am morally certain that the impartial application of its provisions dealing with the social evil was neither expected nor desired by the men who put it among other laws of similar character and like ineffectiveness. Putting it on the statute books has opened a new and exceedingly rich field for tillage by official and semi-official blackmailers.

What is the law? One part of it cannot be condemned off-hand; if enforced, undoubtedly it would do much to give to the masses of the poor more securely built and better arranged dwelling places, more healthful homes and surroundings. The object is most commendable, its realization greatly to be desired. But the zealous men and women who have been instrumental in securing these amendments to the building law should understand that those who will occupy the more commodious and sanitary tenements will pay for the improved conditions of existence, that better houses and better neighborhoods mean higher rents. Where shall those go who now are paying for rooms all they can spare for hat purpose? Must they not seek cheaper, less wholesome, quarters or cut their expenditures for food, clothing, and other necessaries? Or, will their wages rise as rents advance under the spur of the law? If there is no such corresponding increase of the earnings of the tenants and if building improvements are general, is it not self-evident that this augmentation of the rent-cost of living must result in pushing into pauperism or crime the most helpless members of the poorest class?

If the worker had the products of his labor, should we be confronted by this painful dilemma? What is the part played here by monopoly, rent, trade discriminations, interest, and speculative profits? Will legislatures and tenement-house reformers try to discover a connection between these absorbers of labor products and the terrible conditions they are examining in the crowded sections of our cities? Really, is it inevitable that smoother streets, better sanitation, more parks, and improved houses should be positive hardships to many?

Now to the social-evil features of the law: The hope to extirpate either sexual vice or official corruption by means of the machinery here set up is wholly visionary. On the contrary, the ultimate effect will be an increase of both. The landlords are made directly and financially responsible for the presence of the women. If they do not take the initiative in eviction, notices may be served upon them, liens filed, and receivers of rents and profits appointed. Touching this matter, "The Evening Sun" of July 1, 1901, said:

> All over the East Side and in other parts of the town where there are tenements or where disorderly women are likely to be found, patrolmen were making a house-to-house canvas to-day, warning the women whose characters were well known in the neighborhood to be undesirable that they must get out. Now that the eviction of such persons is "put up" to the landlords, it is thought likely by those familiar with the aspects of the question that something effectual will really be done. ["*Something* effectual" will be done, no doubt, as in the past.]

"The Times," of the same date, after showing how difficult the enforcement of the sanitary provisions of the law will be, said concerning the parts of the law that attack prostitution:

> In the moral purification of the tenements the work which largely devolves upon the Health Board demands moral courage of a much higher order than that required in enforcing cleanliness and requiring necessary repairs. What is done in this direction will touch a very tender spot which Tammany does not want to have probed, much less surgically explored. The citizen who supposes that vice has flourished in the tenements unknown to the police, or that the abandoned women who have flocked to the apartment houses of the formerly clean and respectable neighborhoods have hidden themselves so effectually that the wardman can not find them for the purpose of blackmail, is credulous indeed. Tammany is understood to

have lost much revenue of late from vice which it has found itself unable to protect, and if this source of profit is cut off, the official responsible for such destructive activity will have committed the unpardonable political sin, and his fate, so far as Tammany is concerned, will be that of the scapegoat of the Hebrew ceremonial. President Sexton [Health Board] may have forgotten that the definition of a tenement in the new law includes the better classes of tenement houses, and if he does not know that a great many of his political friends are the owners of such houses, which should be designated by the familiar danger signal of the East Side, the ominous red light, the fact will be borne in upon him with disagreeable directness the moment he begins to serve notices upon owners, to file liens when such notices are disregarded, and to appoint receivers of rents and profits when the liens are not discharged.

It will be observed that both "The Evening Sun" and "The Times" speak as enemies of Tammany Hall. This would not call for comment were it not for the fact that it appears to be taken for granted that the "protection" of vice is a party offense, that Tammany must be overthrown in order that better conditions may prevail, and it is assumed that better conditions would prevail were Tammany permanently out of power. The microscopical atom of truth in this assumption is that Tammany is in a better position to blackmail vice than are its opponents because it is more compact and homogeneous, and is in a more efficient state of discipline, than are their parties and factions. If Tammany could be put out of power and kept out it would be by a more compact and homogeneous and a better disciplined party than is Tammany itself. Let this party come, let Tammany be submerged, let the laws through which Tammany levies blackmail remain on the statute-book, let human nature remain what it is, and the supplanter of Tammany would become very soon as great a stench in the nostrils as the Wigwam is today. And the laws are likely toremain, human nature will not change suddenly in a noticeable degree; so the old dance of oppression and corruption will go on from year to year, as it has through the centuries.

This new law, in so far as it attempts to curtail prostitution by holding the landlords responsible, puts a new and tremendously powerful squeezing machine into the control of the officials. The women are here, the over-breeding swarms that bring them into existence are here, the economic conditions and moral and religious superstitions that drive them into prostitution are here, the masculine demand for them is here, the buildings are here, the owners of the buildings are here, the police and higher officials, who, in a measure, can enforce the law, or who can shut their eyes, are here; and so, in some way, the women and the buildings will get together, the landlords will pay and curse, the officials will receive and smile.

"The Times" refers to "the abandoned women who have flocked to the apartment houses of the formerly clean and respectable neighborhoods." Well, how came they to flock there? The cause of the migration is not forgotten by "The Times," we may be sure. It will not be forgotten while the Rev. Mr. Parkhurst is remembered. Rather, that hegira from the slums bids fair to be his enduring monument. These women were scattered abroad by a mad crusade, just as they or their successors will be scattered again and more widely by this later mad crusade. Such crusades, such statutes as this which went into effect (in imagination) on the first day of July, 1901, are so many evidences of the miserable folly and Bourbonism of mankind, and especially of the folly and Bourbonism of the moralists who sit in the shadow of tradition and the elected persons who sit in the place of authority. "Behold with how little wisdom the world is governed!"

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This law, which decrees that the rents of property used for purposes of prostitution shall be seized for the city, seems to be a step in the direction of the avowed socialization of the industry. Among other lawgivers, Solon set an example in the municipalization of prostitution. Dr. W. W. Sanger, in his "History of Prostitution" (p. 43) says:

> Solon, . . . by law formally established houses of prostitution in Athens, and filled them with female slaves. They were called *Dicteria* and the female tenants *Dicteriades*. Bought with the public money, and bound by law to satisfy the demands of all who visited them, they were in fact public servants, and their gains were a legitimate source of revenue to the state. Prostitution became a state monopoly, and so profitable that, even in Solon's lifetime, a superb temple, dedicated to Venus the courtezan, was built out of the fund accruing from this source. The fee charged, however, appears to have been small.

In its issue of August 30, 1901, "The Times" says:

> It can not too often be repeated that it is not the hope of the men engaged in an effort to purify the government of this city to extirpate the particular kind of vice the traffic in which gave rise to this latest incident. [A sensational raid.] Their plans are not directed to any such extreme achievement. They are determined, however, if they can, to stop the notorious corrupt protection which the police extend to this and to other forms of vice and lawlessness. The evil to which their energies are directed is not one inherent in the social conditions of great cities. . . . It is entirely practicable to abolish it wholly by the right kind of a change in the elective offices of the city.

That is optimism. But the facts, in brief, are these: A city having anti-vice statutes may—must—do one of three things: One. Let it be known that the statutes are not to be enforced; then no one will be simple enough to pay the police for "protection." Two. Do as New York does, as so many other cities do, pretend the statutes are in force, enforce them here and there and once in a while; then the police can extort pay for "protection" to their hearts' content. This is tyranny tempered by robbery: Three. Suppress every bit of vice in sight; hunt for it everywhere; try to do what "The Times" says the crusaders have no hope of doing, that is to say, endeavor to extirpate sexual vice; send to prison every official who is convicted of bribe-taking. Then at the next election another party will take hold of the city government; Plan No. Two—the present plan—will be tried again, for, so long as the offending laws continue to be fashionable—as advertisements of our amiable intentions—no party in power will think of trying Plan No. One. Yet until we definitely decide to abandon the regime of violence, to stop expending energy upon effects and ignoring the existence of causes; until we get ready to give equal liberty a chance, to reason about social problems, to establish the economic independence of woman—until we become sane and free, city governments will swing from the extreme of Puritanism, with plenty of official corruption under the surface, to the extreme of Tammanyism, with more official corruption, under the surface and elsewhere.

Inasmuch as the crusaders are orthodox moralists, as a class, favoring repression rather than liberty, they are the real defenders of sexual vice, its friends while despising it and its propagators while fighting madly for its destruction.

They only are the effective foes of prostitution and its congeners who intelligently work for liberty and equity in production and distribution, for the economic independence of women, for peace between nations, for thorough study of sexology, for utter frankness in discussing social and moral problems, for normal sex life for all men and women when the need therefor is felt, and for liberty and responsibility in love and parentage. Men and women were before institutions, they make all institutions, and are more than all institutions.—*From "Vice: Its Friends and Its Foes," by E. C. Walker.*

Will This Anarchistic Association Be "Stamped" Out?

I have recently become a member of a new Anarchist organization—but I am perhaps the only member who knows that such is its nature. In fact, it is probable that every other member would indignantly deny the imputation of being an Anarchist. Yet the object of the organization is purely Anarchistic—to voluntarily organize and do that which we pay taxes to have done but which our "servants" fail to do.

"The Fulton Street Improvement Association" was called into being for the purpose of defending its members against an order of the city council requiring the property-owners along Fulton street to pay for the re-paving of the street with asphalt. The street is in need of repair but not of re-paving. When the property-owners agreed to the ordinance granting right of way to the Fulton street electric railway the company bound itself to keep the street in repair. But the old adage, "Promises, like pie-crusts, are made to be broken" was as applicable to the promises of the railway company as to many others.

When the objects of the Fulton Street Improvement Association were explained to me in soliciting my contribution, I asked a few questions:

What are the city officials for if not to enforce the ordinances? Since the matter was settled, what have we to do with it?

In reply I was told that the city officials were there to draw their salaries and their sole interest in us was to collect our taxes. If we want anything done we must band together and do it.

"But," I asked, "Do you believe streets would ever be paved if the matter were left to the property-owners? Isn't it really necessary for the council to see that the work is done?"

My neighbor laughed. Why, of course the streets would be paved, and the work would be better and less expensively done, too, if left to the property-owners. A hundred streets in Chicago, he said, have been paved by the people who own the houses on those streets, and the work is well done and will last more than twice as long as when paved by "boodle" contractors. He went on to give me details of the streets and the work, which, though interesting to me, I will not take space to give here. I told him I was very glad to get the information; that I was not very well posted on the subject; but that one of the stock objections to Anarchistic voluntaryism is that no public improvements would be made unless ordered by a centralized government.

Near our home are some decayed places in the street which cause a great deal of hardship, sometimes, to heavily-laden teams. I asked him how we should go about it to get these places fixed—if merely notifying the street commissioner would be sufficient. He replied that it might; it would do no harm to try; "You could go down to the city hall and give them a piece of your mind, anyway." But he added that there was little use in one going down alone; "They'll just laugh at one." Numbers count, and the only reason they listened to the "Fulton Street Improvement Association" was that it went in a body and demanded attention—and received it.

Well, the association has gained its point. The street is not to be re-paved at present, but is to be kept in repair—at the expense of the street car company. Even as I write I look from my window and see men at work replacing the decayed paving with new. But this has cost much time and money, all of which has been voluntarily contributed. If the officials down at the city hall are our "servants" why should it be necessary to spend so much time and money in doing the work for which they are paid? Would an individual employer submit to such negligence by his employe?

It may be said that it was only through the city government that the street car company was finally forced to repair the street. Perhaps. I do not claim to be authority on the subject. But the street car company wants to run its cars on this street, and there have been instances in which street cars have been prevented running on streets whose residents were determined to prevent their passage.

Unless it be worthy of respect, the officers of government, municipal or national, cannot hope to have it regarded with confidence. As long as affairs are mismanaged thinking men will express their disapproval. If it were possible today to suppress every person claiming to be an Anarchist, the facts on which the philosophy of Anarchism are based would remain, and the ideas would be expressed,—whether under the same name or another would be quite immaterial.

* * *

Since the Buffalo tragedy I have used the term Anarchism more frequently, probably, than in the entire fifteen years previous. As a matter of fact I do not like to call myself an Anarchist, it being a term which expresses so many different meanings to different persons. But since the philosoply and its exponents have been so bitterly maligned, we have done what we could to bring about a better understanding. Personally I prefer words which do not have to be explained. I believe in Anarchism because to me it means SELF-CONTROL. The best of people refrain from murder, arson, robbery, and the like, not from a fear of the law, but because there is a law in their own consciousness which is more effective than any statute law. We need a greater sense of personal responsibilty, rather than less. We should not delegate responsibility for our actions to pope or policeman, nor should they have power to grant us absolution for our invasion of others. More than bullets or ballots do we need self-knowledge and self-control. L. H.

A Simpleton's Remedy.

Old Lady Finance was breathing hard.

Dr. Pop said she must go to the Government Sanitarium.

Dr. Banks said that she was poisoned by bryanide of silver.

Dr. Prohib said that the drain through the saloon had depleted her system.

Dr. Over-Production said that the trouble was that she was too well.

Dr. Bags said that Honesty, Industry, and Perseverance would make her all right.

They got a trained nurse with a college diploma. The nurse offered her bounties and subsidies to rouse her to activity. Still she was clearly in a precarious state.

Said Merchant, her youngest son: "You've taxed her resources in trying to reduce over-circulation."

Said Farmer, her eldest son: "You've checked her circulation."

Said Wage, her second son: "Your gold cure has created an unnatural craving for stimulants."

Said Dr. Liberty: "Remove those restrictions that are choking her and let Nature make her well" But no one was so ignorant as to permit such a thing as that.—*Bolton Hall, in "Life."*

Evidence of Returning Sanity.

The constitutional convention of Virginia has reconsidered the action taken in the heat of excitement some weeks ago, when it struck out or compromised the guaranty of the freedom of speech in the state bill of rights. The members are to be congratulated upon their recovered sanity and mental poise. Whatever may be the dangers in the direction of undue license they cannot possibly be equal to what would happen should this nation surrender those dearly bought rights, freedom of speech and of the press, which, with freedom of religion, constitute our most sacred heritage from the fathers and from the very corner stone of our institutions.—"*Albany Argus.*"

Anarchism, far from having outrage and murder as its object, deplores the use of force against the state in any form or at any time, and sanctions it only when freedom of the press has been absolutely suppressed, and all peaceful means of restoring it has failed.—*Benj. R. Tucker.*

Many married couples would be happy if they could only forget that they belonged to each other.—*Max O'Rell.*

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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L. H.

The Nation's Crime.

Some years ago, in Jackson County, Mo., there was a public hanging. Looking over the crowd of spectators, numbering many hundreds if not thousands, an old physician remarked to a friend,

"This is the saddest sight I ever saw."

"Why so?" was the reply. "Is not the condemned man guilty? and does he not deserve hanging?"

"It is not the guilt or innocence of the man who is to suffer the extreme penalty, that I was thinking of. Do you note that a large part of this vast concourse of people is composed of women? To the eye of a physician this fact means that more murders, and then more hangings, will result from this day's job."

"How do you make that out?" replied the friend.

"Easy enough. Of the women present a score or two, at a low estimate, are expectant mothers. This means that some of these mothers will give birth to children marked with a homicidal tendency. In other words, some of these children will be born murderers. Then, in due time, more work for the hangman."

* * *

The killing of McKinley sent a thrill of horror over the land, followed quickly by a cry for VENGEANCE upon the assassin. That cry, that demand, has had its effect upon thousands, perhaps millions of expectant mothers. Whether these mothers sympathized with the slain McKinley or with his slayer, the natural effect, the inevitable effect, of such sympathy of the mother upon the sensitive plate of the mind of the unborn child, must be DISASTROUS. Such is the teaching of all time.

It will perhaps be argued that inasmuch as these expectant mothers did not witness the murder of the president nor the electrocution of Czolgosz, little or no impression has been or will be made upon their offspring. She or he who argues thus forgets the power of imagination, especially when that imagination is excited and fixed by daily reports in the papers, and by frequent appeals from pulpit and public platform.

The public announcements telling the day and hour when the man Czolgosz was to be put upon the fateful chair and the burning current sent sizzling through his veins and nerves, was itself a CRIME AGAINST POSTERITY, a national crime, the magnitude of which surpasses all power of human calculation.

* * *

The writer of these lines is personally acquainted with at least one parent who got little or no good sleep on the night preceding the electrocution of Czolgosz. Though a MAN, and though condemning the assassin's deed, this parent saw in endless phantasmal procession, not only the distorted features of the condemned man but also those of his OWN CHILDREN who, in some mysterious way, seemed to him connected with the execution and suffering with or for the victim of "civilized" vengeance.

If this father—a man not usually considered hysterical, or even imaginative, could suffer for many hours in this way, what must have been the effect of the published announcement of the electrocution upon the sensitive minds of millions of women, and especially the millions of expectant mothers!

In this view of the matter the crime of the one man Czolgosz—putting the worst possible construction thereon, dwindles into insignificance when compared to the crime committed upon the race of mankind by the millions composing what we call the American Nation—which means of course the rulers and the voting population thereof.

"IT IS FINISHED."

In popular and unscientific estimation the great tragedy is finished. The great spectacular American tragedy of the first year of the new century—the tragedy that began with the public shooting of McKinley on the sixth of September, and ended with the private killing of Czolgosz by the prison officials at Auburn, N. Y., on the twenty-ninth of October following, is now regarded as a thing of the past—a night-mare dream of the past, as it were, nevermore to return.

But is it so? Alas, No!

In the light of science, physical and mental, the tragedy whose chief acts or incidents, thus far, are the shooting of the nation's political head, at Buffalo, and the burning to death of his slayer by electricity some seven weeks later—these are but the beginnings of a tragedy, a national drama, the end of which no mortal eye can see, and no mortal mind rightly estimate.

If the Archists—the governing classes—of this country had been SANE; if they had been as nearly sane as McKinley himself seemed to be when he said, "Let no one hurt him" (or words to that effect), then there might have been some ground of hope that the bloody tragedy of which he was the victim would not be repeated. But "whom the gods destroy they first make mad," seems to be as applicable to the affairs of men to day as when this maxim was first uttered some thousands of years ago.

If the act of Czolgosz at Buffalo was that of an insane man then the act of his slayers at Auburn, backed and authorized as it was by the great majority of the American people, was as much more insane as the numbers, the intelligence and the power of the murderers of Czolgosz exceeded the number, the intelligence and the power of McKinley's slayer.

If, as Lucifer has contended, the shooting of McKinley was a "stupid, idiotic crime," then the burning to death of Czolgosz in what may be called the refinement of barbarism—the "electric chair"—was a crime millions of times more stupid and idiotic.

* * *

What then? As rational human beings, what may we expect?

What shall the harvest be from such sowing?

Is insanity to be cured by more insanity?

Are stupid crimes, idiotic crimes, to be prevented by the commission of crimes incomparably more stupid, more idiotic?

Already the sowing—the Archistic sowing of dragon's teeth—is beginning to bear fruit. Czolgosz was not an Anarchist, in any proper or etymologic sense of the word, but the Archists have so persistently advertised him as such—lionized him as such—that the common people, the ignorant common people, are beginning to think better of Anarchy and Anarchists, are beginning to accept Czolgosz as the type of the savior that is to come—the savior of the working masses, the oppressed masses, from the tyranny of the trusts, and of the government that creates and upholds the trusts.

Already a plan is on foot and widely advertised, to erect a two hundred thousand dollar monument to the memory of Czolgosz.

Already his memory is being honored by admiring parents who call their babes by his name.

* * *

The fact that Czolgosz was denied the right to a last word to a crowd large enough to make it probable that his dying words would be correctly reported to the world, will be regarded as evidence that the officers of the law have been persistently lying to the public, and that they did not dare to let the persecuted prisoner, the oppressed and suppressed prisoner speak for himself.

These and many other facts that could be named, did space permit, make it reasonably certain that the McKinley-Czolgosz tragedy is not yet ended—perhaps scarcely yet begun.

M. HARMAN.

Bloomington, Illinois.

It may surprise our friends to be told that notwithstanding the recent bitter outcry against Anarchism and the fact that we have given more space to that maligned philosophy than previously for many years, our books show that receipts from October book sales are more than for any of the preceding eleven months. And in only three of those months have receipts from subscriptions been greater than in October. This is encouraging, as it shows that our readers are, in the main, thinking and self-reliant men and women who are neither cowed nor carried away by popular clamor. We want to continue to make Lucifer *alive* to the great questions of the day, and it gives us great pleasure to know that we have the substantial endorsement of our friends.

We are still able to supply orders for September and October issues, except No. 884, and we hope all will soon be put in circulation.

We are again able to fill orders for "The Chicago Conference on Trusts." After quoting therefrom, in No. 883, a portion of Benj. R. Tucker's speech, the supply on hand was soon exhausted, and we have had orders unfilled for several weeks owing to an unavoidable delay in procuring a new supply. The book contains 626 pages, comprising speeches and portraits of the leading speakers at the conference, which was held in September 1899. Doubtless the most interesting to the majority of our readers is the address and portrait of Benj. R. Tucker. Among the other prominent men whose speeches and portraits appear are: William Jennings Bryan, Bourke Cockran, Samuel Gompers, Laurence Gronlund, Samuel M. Jones (Socialist Mayor, Toledo, Ohio), H. W. Pingree (then Governor of Michigan), Louis F. Post (editor the "Public"), and George A. Schilling. Price 50 cents.

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ELMINA DRAKE SLENKER.

The Home Colonists.

BY ED. W. CHAMBERLA'N.

Under the pretense of promoting purity the Comstock law is responsible for more unalloyed devilishness than any other accessory of malignity. It has just been pressed into service to harass and annoy, for the third time, the little colony at Home, Washington.

These frugal, thrifty, inoffensive people have gone as pioneers to a remote place, where they hope to realize their aspirations in the homes they are establishing by their industry.

Many violent people, today, are clamoring that Anarchists should be exiled to isolation. The Home colonists are Anarchists, and they have practically exiled themselves to the wilderness to escape the offensive hypocrisies of these very people who are thus clamoring. It would seem that both parties should be satisfied with the situation, but the malignity of the persecuting spirit has followed the Home colonists to their retreat and attacks them once more with the Comstock law.

The assassination of the president staggered the pulse of the nation. Legally the trial of the assassin presented as simple a case as any prosecuting attorney ever had to try. Witnesses of the act were abundant, the fact of premeditation was clear, no defense could have prevailed but the one which should have prevailed, that of insanity. But a vain prosecuting attorney was not content with this simplicity. He wanted to flourish his importance before public attention, and his weak brain, nourished probably on dime novels and yellow journals, conceived the silly idea of a conspiracy of Anarchists, and he started a crusade against Anarchists in our large cities, exciting a frenzied horror against them, to the great delight of the corrupt police, very much as Jew-baiting crusades were started in several European countries. And in the vindictiveness thus excited the very people who shout for "Law and Order," and who cry out against the blackmailing practices of our vice-promoting police, took up the cry against Anarchists, overlooking the fact that they were thereby serving the worst purposes of the corrupt police.

Among the victims of this hue and cry were the Home colonists, who published a little paper called "Discontent." The meddlesome officials of the postal censorship, jealous of seeing all the credit of persecuting Anarchists go to the police, determined to display their activity to advantage, and so they attacked this little paper by means of the Comstock law, procuring the indictment of three of the colonists upon the entirely false charge of mailing obscene matter published in "Discontent."

In the case of one of the colonists, James W. Adams, the matter pretended to be obscene, of which he was the author, was printed as long ago as last January and was evidently raked up as the most available matter for the purpose of a prosecution which would never have been thought of had the censors not seen a chance to make capital out of a show of great activity in the suppression of Anarchy.

Adams had nothing to do with the mailing of this and so could not be convicted under the law, and no indictment could have been found against him except as a result of perjury before the grand jury. The article itself is in no sense obscene, nor is the other article relied upon for the conviction of the other colonists, Larkin and Govan, obnoxious to the law in any sense. The colonists have reprinted these articles and circulated them widely, so that the falsity and the wickedness of the charge against them may be apparent.

The whole scheme is as wicked an outrage upon the constitutional right of free press as could be devised, and should be resented by every patriotic citizen. The time fixed for trial of this abominable charge is February next. Possibly by that time public sentiment will have so changed that the officials will not have the effrontery to press it, but it is not safe to anticipate any change of heart in those who have so little moral character as to make such an attack and it will be well to watch the proceedings and to furnish these worthy Home colonists with moral and financial support in the struggle which has been so outrageously thrust upon them.

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Flora W. Fox, Rochester, Minn.:—I enclose $1 to apply on subscription to Lucifer; also stamps for a copy of "The Strassburg Geese." Glad the editor has taken a vacation. The Home, Washington, folks are "catching it," but it does not seem possible they can be convicted. Lois Waisbrooker, "the old war horse" of justice, vim and vigor, is doing good work. She will never rust out, that's a sure thing.

L. M. B., New Florence, Mo.:—Please send Nos. 886, 883, and 888 to enclosed list of names, if these stamps will pay for them. There are plenty of stamps, but like "prosperity" and hell they are mostly for "the other fellow," so what is lacking in stamps please consider made up with good wishes, although you may think good wishes, like thanks, poor "collateral"—whatever that is.

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